



Yoga Vasistha Maharamayana

Excerpts from Book 5 On Dissolution, Becoming Quiet

Upasāma Khanda

The previous section on firm abidance set out the goal of abiding in the atman. The upasanti prakarana gives instruction on the ways and means for attaining that goal.

The chief obstacle to Self realization is the false identification of the atman with the body (dehatmabodha). This false identification is the result of ahamkara or the ego sense. This section gives practical guidance to eliminate ones identification with the ego and describes a number of methods and yogic processes for this purpose. The major ones are inquiry into the true nature of the Self (vichara), seeing all creation equally as varied manifestations of the one brahman or God (samadarsana), considering oneself as pure consciousness (chit) in all conditions of life and at all times, and performing ones allotted duties in life without any attachment. When as a result of these practices a person becomes perfectly unattached to the fruits of actions (asanga), all attachments, aversions and fears disappear and the person becomes qualified for attaining the samadhi stage.



You are constantly in search of what is more pleasant and lasting than others, but never seek after that highest prosperity, which is beyond all your earthly cares.

What is this great prosperity in which you take so much delight? It is only a mere vexation of your spirit.

Again, what are these adversities which you fear so much? They may be the source of your true prosperity, by setting you free from earthly disturbances and leading you to future felicity.

There is an unavoidable fate, activating our worldly affairs and accidents; therefore it is impudent to welcome some as good, and to avoid others as evil.

om tat sat om



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Upaśama Khaṇḍa Book 5 Chapter 8

Songs of the Holy Masters (Siddhas)



Those who forsake the Lord (*Iṣa*) situated within the cavity of their hearts, and resort to others outside are truly in search of trifles by ignoring the wish-fulfilling gem (*kaustabha*); which they have in their hands.

It is by forsaking all other desires, that one obtains this object of his wish; and that being had, the poisonous plants of all other desires, are entirely uprooted from the heart.

We see all the desirable objects to which we attach our thoughts, to be frail and perishing; and yet we do not seek the imperishable one, and our everlasting good in the equanimity of the Soul.

om tat sat om



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Upaśama Khaṇḍa Book 5 Chapter 8-9

Songs of the Holy Masters (Siddhas)



We have two ways for the salvation of souls, born in human bodies on earth; the one is by their attainment of heavenly bliss, and the other by that of their final beatitude (*apavarga*).

And there are two methods of gaining these objects; the one

being the observance of the instructions of the preceptor, which gradually leads one to his perfection in the course of one or reiterated births.

The second is the attainment of knowledge by intuition, (self-inquiry), or by self-culture of a partly intelligent being; and this is like obtaining of a fruit falling from heaven.

om tat sat om

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Upaśama Khaṇḍa Book 5 Chapter 7

Two Ways to Attain Self Realization:

Effort & Intuition



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The merit of prior acts follows one in his next state, and the learning of past life meets a man in his next birth.

The qualities of respectability and pleasantness, of affability and friendliness, and of compassion and intelligence attend upon these people like their servants at home.

The qualities of the past life, accompany a man in his next birth; as the swallows of the rainy weather, attend on a dark cloud in the air.

Thus being qualified by his prior virtues, a good man has recourse

to an instructor for the development of his understanding, who thereupon puts him in the way to truth.

It is the spiritual guide, who awakens the dull and sleeping mind by his right reasoning; and then instills into it the words of truth, with a placid countenance and mind.

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Upaśama Khaṇḍa Book 5 Chapter 6

Merit Accrues through Lifetimes



Who so having obtained a human form, is engaged in acts (*out of his own choice and with a sense of his own agency*), is subject to ascension and descension to heaven and hell by turns.

Some people who are inclined to undutiful acts, by neglecting the performance of their destined duties, are doomed to descend into deeper hells, and to fall into greater fears and torments from their former states.

Some men who are tightly bound to the chain of their desires, and have to feel the consequences of their acts, are made to descend from their brutal life to the state of

vegetables, or to rise from it to animal life again.

Some who are blessed with the knowledge of the Spirit, from their investigation of abstruse philosophy, break through the fetters of desire, and rise to the state of moiety (*kaivalya*).

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Upaśama Khaṇḍa Book 5 Chapter 6

Doing One's Duty



Be tolerant,
composed and
even-minded;
remain tranquil and
silent. Thus you will
be freed from the
feverish vexations
of this worldly life.

Be rational,
dispassionate and
calm in your desire;
remain sober

minded and free from ardent expectations; and rest satisfied with what
you get of your own lot, in order to be freed from the feverish heat of
worldliness.

You must be free from the fever of life, by the enjoyment of what you
get (as your lot), and asking nothing of anybody anywhere, and by your
charity rather than your want or asking of it.

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Yogavāsishṭha Mahāramāyaṇa

Upaśama Khaṇḍa

Book 5 Chapter 5



All things being one and alike in the self-same substratum of the Supreme Soul, you cannot conceive of there being any other thing (a duality) in it.

By meditating on the Supreme Soul in yourself, and by contemplation of the intelligent Spirit in your own intellect, you will find the glory of the Supreme Spirit, shining brightly in your pure spirit.

Ease yourself, by knowing that there is no duality; and that there is no contrariety of things, except their oneness in the Divine unity. Then knowing yourself as a spiritual being, and situated in the purity of Divine essence, you shall have no need of meditation or

adoration. And knowing that you are not separated from God, forsake all your sorrow.

om tat sat om



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Upāśama Khaṇḍa

Book 5 Chapter 5



The best way to guard the mind from delusion, is first the knowledge of the śāstras. Next is the exercise of dispassion, then the company of the good, all of which lead the mind towards its purity.

By one's own ratiocination, should one try to know the

soul in himself. He who does not know the knowable soul in himself is no way intelligent.

The Divine Spirit is imperishable once it is known to the human soul; and there can be no access of error into it, as long as it is enlightened by the light of the Divine Spirit.

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Upaśama Khaṇḍa

Book 5 Chapter 5



The practices of past lives accompany all mankind in their succeeding births, as their preordained destiny; and it is only by our vigorous efforts are we able to avert our fates, like kings using their greater might to overcome a hostile force.

Only through patience does one redeem his good sense; and it is by patient effort that one may advance to a higher birth from his low and mean condition.

It is by virtue of their good understanding, that the good

have attained their better births in life; therefore, employ yourself, polishing your understanding.

om tat sat om



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Yogavāsishtha Mahāramāyaṇa

Sthiti Prakaraṇa

Book 4 Chapter 62



He who is not able to govern his mind, and efface the thoughts of this false world, that only arise in the minds of the ignorant, is not worthy of being advised in the abstruse doctrines of spirituality.

Those who are confirmed in their belief of the visibles (*what can only be perceived by the physical senses*), and are self-sufficient in the knowledge of these; are unable to grasp the subtle science of abstract philosophy, and therefore are unfit to receive spiritual instruction.

Those who are tempted to taste the bitterness of worldly pleasures as being sweet, are so subdued by its effects on their understanding, that they lose the power of discerning the Truth altogether; and it is therefore useless to reason with them.

aum satcitekam brahmā



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Yogavāsishtha Mahāramāyaṇa

Upāśama Khaṇḍa Book 5 Chapter 13

Government of the Mind



The presence of the Holy Light, is not to be had either by the lectures of a preceptor, or the teaching of the śāstras; it is not the result of meritorious acts, nor the company of holy men; but it is the result of your own reasoning (Self-inquiry).

A good understanding assisted by the power of its accompanying *prajanā*, leads to the knowledge of that highest state, which acts of your piety cannot do.

Only through good understanding can a man cross the ocean of the world, and not by his charities, pilgrimages or religious austerities.

om tat sat om



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Upaśama Khaṇḍa Book 5 Chapter 12

Greatness of Reasoning (Self Inquiry)



Neither the pious acts of men, nor their riches nor their friends, are of any use for their salvation from the miseries of life. Only their own efforts are of use for the enlightenment of their soul.

They who rely their faith in gods, and depend upon them for fulfillment of their desires and

future rewards, are perverted in their understanding, and cannot be heirs to immortality.

It is by reliance in one's reasoning and resignation, and by his spiritual vision of the Supreme Spirit, that he is saved from misery in this ocean of the world.

The attainment of this blessed knowledge of intuition, which removes our ignorance, is what they call getting fruit fallen from heaven.

om sat cit ekam brahmā om



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Upaśama Khaṇḍa Book 5 Chapter 13

Government of the Mind



No sooner one loses his self-consciousness that “this is me”, than the all-pervading Soul opens fully to his view.

Forsake the consciousness of your personality, together with your desires, by your acute understanding and discernment of the mind.

After the cloud of egoism is dispersed, and the sphere is cleared all around; the Divine Light shall shine.

It is the greatest ignorance to think of one’s own personality. When this thought is relaxed by the sense of our nothingness, we give room to the manifestation of Holy Light in the soul.

Neither think of the entity nor non-entity of yourself or others; but preserve the tranquility of your mind from both thoughts of positive and negative existences; in order to get rid of your sense of distinction between producer and the produced.

om sat cit ekam brahmā om

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Upāśama Khaṇḍa Book 5 Chapter 13

Government of the Mind



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Fostering a fondness for something as good, and a hatred for others as bad; is but a disease of your mind.

Do not be fond of what you think to be beautiful, nor be disgusted at what appears hateful to you. Get rid of these opposite feelings, and be even minded by fixing it on the One, before whom all things are alike and equally good.

They who view the desirable and the detestable in the same Light, are neither fond of the one nor adverse to the other.

Until the fancy of the desirability of one thing and the dislike of the other, is effaced from the mind, it is as hard to have the good grace of Equanimity, just as it is difficult for moonlight to pierce through a cloudy sky.



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om sat cit ekam brahmā om

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Upaśama Khaṇḍa Book 5 Chapter 13

Government of the Mind



The mind which considers one thing to be desirable (*with some purpose*) and another as worthless (*with no purpose*) is deprived of the blessing of detachment.

Where there is a craving for the desirable, and an aversion to what is unseemly, and when there is a cry for gain and an outcry at one's loss; it is impossible for even-mindedness, dispassion or tranquility to abide in the mind.

There being only the Essence of one pure Brahmā diffused throughout the Universe, it is very improper to take the One as many, and among them something as good or bad.

om sat cit ekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 13

Government of the Mind



He is called a *yogī* who is free from passions and enmity, and looks on gold and rubbish in the same light. He is joined with his Joy in his Yoga and disjoined from all worldly desires.

He enjoys the fruit of his own acts, and minds not what he wastes or gives away. He has the evenness of his mind in every condition, and is unaltered by *sukh-dukkha* (pain or pleasure, prosperity or adversity).

He who receives what he gets, and is employed with

whatever offers of itself to him, without considering the good or evil that he is to gain by it, is not plunged into any difficulty.

auṃ satcītekam brahmā



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Government of the Mind



As the Lord God does everything, and is yet is aloof from all; so must you do all acts outwardly, and without yourself mixing in any *(detached and without self-identification with actions)*.

Knowing the knowable, one finds himself like the uncreated Soul and Lord of all; but being apart from that Soul, he sees only the material world spread before him.

He who has the sight of the inner Spirit, is free from the thoughts of the external world, and is not subjected to the joy or grief or sorrow or any other evils of his life.

aum satecetekam brahmā



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Government of the Mind



Know your thoughts to be your fetters, and your self-consciousness to be your binding chain; therefore loosen the lion of your soul, from the prison of your mind.

When you become conscious of the Supreme Soul in you, and permeated throughout all nature, then you will find the thinker and his thinking, the thinkables and their thoughts, all vanish into nothing.

The thought that “I have a soul and a living soul also,” brings on us all the miseries to which we are exposed to all eternity.

The consciousness that “I am the one soul and not a distinct living being” is called the tranquility of the spirit and its true felicity.

aum satcitekam brahmā



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Yogavāsiṣṭha Mahāramāyaṇa

Upaśama Khaṇḍa Book 5 Chapter 14

The Thinking Principle



When you are certain that the world is the Universal Soul itself, you will find the false distinctions of your mind and individual living soul to be nothing in reality. When you perceive that all this is your very Self, then your mind will melt away into the Soul.

As long as you cherish the snake of your mind within yourself, you are

in danger of catching its poison; but this being removed by your yoga meditation, you escape the danger immediately.

Dispassion and detachment, joined with the knowledge of unity, melt down the substance of the mind, and confer the best and highest state of joy and rest in the Supreme Spirit; and bring on that state of tranquility which is the main aim of everybody.

May all these blessings attend upon you.

aum satekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 14

The Thinking Principle



The soul by following the unholy essence of the mind, which is the source of the world, is led to fall into the trap laid by it for all living beings. The soul then loses the brightness of its spiritual form, and takes the gross shape of the senses, and falls into greed.

Get rid of greed by forsaking your desires; because it is ascertained by the wise, that the mind dies away from lack of its desires (*to dwell upon*).

Never observe the distinctions of “my”, “yours” and “his” in any of your wishes, but wish for the good of all alike; and never foster any bad desire.

The thought of self in what is not the self, is the parent of all our grief. When you cease to think the not-self as the self you are then reckoned among the wise.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 15

On Greed



He who feels no joy or sorrow at the good or evil which befalls him in his lifetime, as it is the course of nature, is called the living liberated man.

He who neither desires nor dreads the casualties of good or evil, that are incidental to human life; but remains quiet regardless of them as in his dead sleep, is known as the truly liberated man.

He whose mind is freed from the thoughts, of what is desirable or undesirable to him, and from differentiation of “mine,” “yours” and “his” is called the truly liberated.

He whose mind is not subject to excess joy or grief, hope or fear, anger, boasting or miserliness, is said to have his liberation.

aum sateitekam brahmā



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Upāśama Khaṇḍa Book 5 Chapter 16



The desire of doing one's duties without expectation of their reward, is also called living liberation, and those who do their duties in this way, are said to be the living liberated.

The dependence of beings on their desires, and their strong attachment to external objects, are their bondage and fetters in this world.

But the desire to conduct oneself according to the course of events, and without any expectation of results, also constitutes the liberation of the living; as one's duties

are then performed with the body only (*without vitiating the inner soul*).

aum sateitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 17

Liberation of Living or Embodied Beings



The desire of enjoying external objects, is truly the bondage of the soul; but its indifference to worldly enjoyments, is what constitutes one's Freedom in his living state (*jīvanmukta*).

Lack of greed and anxiety in anticipation of some gain, and absence of joy and change in one's disposition afterwards, (*after the gain*); is the true Freedom of men.

Know that desire, which is in eager expectation to possess anything, is the greatest bondage of men (*Lit: that such things maybe mine*).

He who is devoid of desire for anything, whether existent or non-existent in the world, is the truly great man, with the greatest magnanimity of his soul.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 17

Liberation of Living or Embodied Beings



He who considers his whole body as the offspring of his parents (*i.e. devoid of his spiritual part*) is surely born to bondage of the world.

But they who are certain of their immaterial soul, are another class of men; who are called the wise and are born for their liberation.

There is a third class of men, who consider themselves as same with the Universal Soul; such men, are also entitled to their liberation.

Then there is a fourth class, who consider themselves and the whole world to be as insubstantial as the empty air; these are surely the partakers of liberation.

Of these four kinds of beliefs, the first leads to bondage; while the other three, growing from purity of thought, lead to the path of liberation.

aum satcitekam brahmā



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Liberation of Living or Embodied Beings



Those who consider themselves one with the Universal Soul, are never subject to sorrow or pain.

The magnitude of the Supreme Spirit, extends over and below and all about existence; hence the belief that “All in one” or “One in all” never holds a man in bondage.

The spirit of God fills the universe, like the water of the ocean fills the deep (*pātāla*); and stretches from the highest heaven, to the lowest abyss of the infernal regions.

As the bracelets and armlets are nothing other than gold, so the varieties of trees and herbs, are not distinct from the Universal Spirit.

It is the one and same omnipotence of the Supreme Spirit, that displays different forms in its works of the creation.

aum satcitekam brahmā



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Liberation of Living or Embodied Beings



Know the Supreme Being to be without beginning and end, the enlightener of all lights, the un-decaying, unborn and incomprehensible one. He is without part and without any change in him. He is beyond imagination and imaginary objects all about us.

Know for certain in your mind, that the Lord is always present in the full light of your consciousness. He is the root of your consciousness, and is of the nature of your inner soul. He is conceivable in the intellect, and he is the Brahman, and the all and everlasting, the all-pervading, the subjective “I” and the objective “you” and this world.

aum satcitekam brahmā



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Liberation of Living or Embodied Beings



Conduct yourself with inner detachment and lack of all desire, but show your outward desire for whatever is good and great. Be detached within yourself but full of effort in your external behavior.

Show yourself as the doer of your deeds, but know in your mind that you are no actor (*non-action*) at all.

Manage yourself, with full possession of your mind, unaffected by pride or vanity.

Go through your life unshackled by the bonds of desire, and join in all the outward acts of life, with an unaltered evenness of mind under every circumstance.

aum satcitekam brahmā



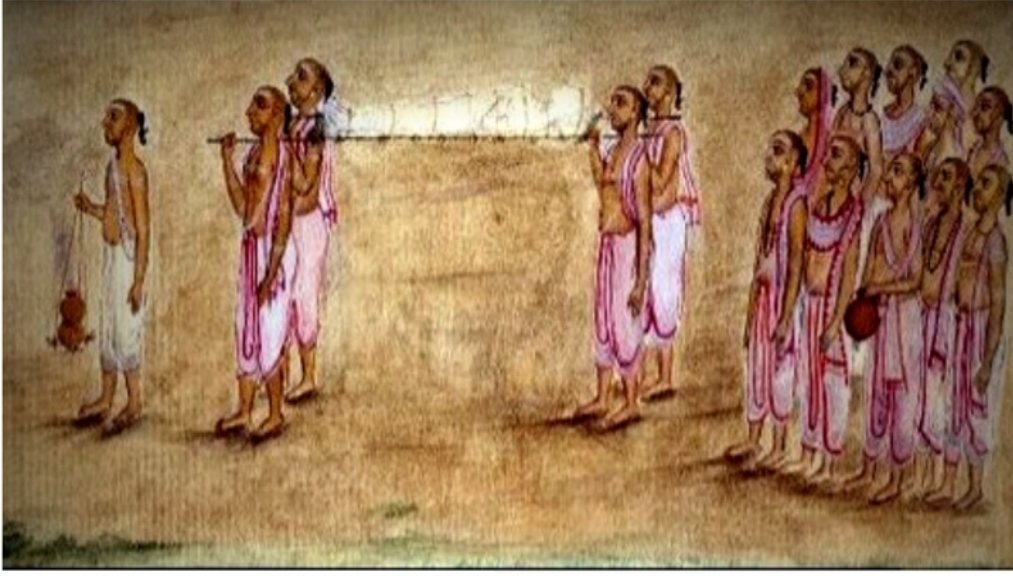
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Upāśama Khaṇḍa Book 5 Chapter 18

Living Liberation or True Joy of Man



This soul bears no relation to your friends or possession, to your good or evil actions, or to anything whatsoever in this world.

If you know that you had been before (*creation*), and that you shall be so forever afterwards (*to eternity*), you are truly wise.

Should you feel so much for the friends, by whom you are beset in this life; why do you not mourn for them, who are dead and gone in your present and past lives?

If you were something other than what you are at present, and shall have to be something different in the future, why then should you sorrow for what does not have its self-identity? (*the body which is every changing in all its transmigrations*).

aum satcitekam brahmā



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Living Liberation or True Joy of Man



Who do you call your good friend, and who do you say is your great enemy? They all belong to the Sole One, and proceed alike from the Divine Will.

That this is a friend and this other a foe, and that this is myself and that one is another, are all only false ego conceptions of your mind, and must be wiped away.

Know that all created beings, are friendly and useful to you, and there is no being or thing in the world, with which you are not related in some way on your part.

It is false to look anyone as a friend or foe, among the various orders of created beings in the universe; which in reality, may each be of service to you, however unfriendly they may appear at first.

aum satecikam brahmā



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Living Liberation or True Joy of Man



The world is a stage that presents many acts and scenes; and they only play their parts well, who are excited neither by its passions or its feelings.

Those who are indifferent in their views, have their quietude amidst all the occurrences of life; and those who have known the True One, remain only to witness the course of nature.

The knowers of God do their acts, without thinking themselves their actors; just as the lamps of night witness the objects around, without their consciousness of the same.

The wise witness the objects as they are reflected in the mirror of their minds, just as a mirror and gems receive the images of things.

aum satcitekam brahmā



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Upāśama Khaṇḍa Book 5 Chapter 20



The best means of release from the many objects of our desires, is the utter suppression of our desires, rather than fostering them.

Yearning after objects increases our desire, just as our thinking of something increases our thoughts about it.

Lack of desire fills the mind much more than the fulfillment of its desires.

Thinking is the power of the mind, and thoughts dwell upon the objects of desire; therefore

abandon your thoughts and their objects, and be happy with your thoughtless-ness of everything.

aum satcitekam brahmā

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Upaśama Khaṇḍa Book 5 Chapter 21

Suppression of Desires by

Suppression of Thoughts



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Consciousness which is free from thoughts (*cetya*) is the ever lasting Brahman; but being joined with thought, it is called the imaginative principle of Mind.

The intellect continues in utter oblivion of its nature, until it awakened either by its intuition

or instruction derived from the śāstras and preceptors; as also by the practice of dispassion and subjection of the organs of sense and action.

When the minds of living beings are awakened by learning and self-control, they tend towards the knowledge of the great Brahman, or else they wander at random about the wide world.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 13

Government of the Mind



It is hard to get rid of your serpentine desires without continued practice of detachment and unconcern with worldly affairs.

The sight of the Spirit eliminates desires, and the absence of desires shows the Light of Spirit to sight; therefore they are related to each other like wick and oil of the lamp, in producing the light to dispel the darkness of the night.

After one loses his taste for worldly enjoyments, and after sight of the Supreme Spirit, the soul finds its perpetual rest in the essence of the Supreme Brahman.

There is no True happiness without the resignation of earthly enjoyments.

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Upāśama Khaṇḍa Book 5 Chapter 24

Virochana on Mind Control



There is truly only
Consciousness (*Cit*) in
reality. All other existence
is truly Consciousness
and full of
Consciousness. The mind
is Consciousness, and I,
you, and these people are
collectively the same
Consciousness.

If you are wise, know you
derive everything from
this *Cit* (Universal
Consciousness).

Taking the
Consciousness as
something thinkable or object of thought, is the snare of the mind; but
the belief of its freeness or incomprehensibility, is what confers
liberation to the soul.

Knowing this for certain, look on everything as such; and behold the
Spirit in your spirit, in order to arrive at the state of Infinite Spirit.

aum satcitekam brahmā



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Upāśama Khaṇḍa Book 5 Chapter 26

All is Consciousness



Know your desires to be the causes of your birth, life, death and diseases; therefore shun your desire of enjoyments, and enjoy all things in the manner of the all witnessing Consciousness.

Never regret nor sorrow for anything, nor think of your pleasures or pains, which do not affect your Soul. You are pure Consciousness and the all pervading Soul, which manifests itself in everything.

By forsaking your views of the desirables and undesirables, you will develop

a habitude of mentally ceasing desires; which when it takes a deep root in your heart, you have no more to be reborn in the world.

aum satekam brahmā



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Yogavāsishtha Mahāramāyaṇa

Upaśama Khaṇḍa Book 5 Chapter 29



What man is more ignorant in this world and more subject to its evils, than one who derived his Spiritual knowledge from one who is a smatterer in theology, and relies on the dogmas of pretenders and false doctors in divinity.

You cannot be said to have right reasoning, so long as you do not come to the Light and sight of the Soul, both by your own efforts and by the grace of the Supreme Spirit.

Neither the Veda nor Vedānta, nor the science of logic or any other śāstras, can give you any

Light of the Soul, unless it appears of Itself within you.

There are three causes of you coming to Spiritual Light. First, a lack of the knowledge of duality, and then the effulgence of your intellectual Light (the Soul) by the grace of God, and lastly by your knowledge derived by these instructions.

aum satekam brahmā



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Upāsama Khaṇḍa Book 5 Chapter 29



All waking and living persons, have something or other to do in this world, and thereby they have to reap the results of their actions. But he who does nothing, does not take the name of an active agent, nor has anything to expect.

He who is not the agent of an action, has nothing to do with its consequence, for he who does not sow the grains, does not reap the harvest.

Ending of action and its fruition, brings on a quiescence which, when it has become habitual and firm, receives the name of liberation.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 40

Vishnu Further Explains Living Liberation



Sometimes the soul is awakened of itself by one's own intuition; and at other times the soul is roused by the grace of the personal god, owing to one's faith in his person.

And though this god may be pleased with a devotee's prolonged service and devout worship, yet the god is unable to confer spiritual knowledge to one devoid of his reasoning faculty.

Hence the primary cause of spiritual light is a man's intelligence, which is only gained by exertion of his mental powers. The secondary causes may be

the blessing and grace of a deity, but I wish that you prefer the former method for your salvation; your own intuition.

aum satekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 43

Worship of the Formless

Versus the Forms of God



Look to the Spirit in the spirit, and adore the Spirit in your own soul. Behold the Supreme Soul in yourself, have the Universal Soul in your own soul, and thus remain with it.

Practice and diligence are said to be steps to Self-enlightenment, and rites and ceremonies are represented as

secondary courses resorted to when people are unable to practice the former!

The senses being unmanageable, what is the good of ceremonial observances? And when the senses are already under control, it is useless to observe the ritual.

Men are eager to find favor in the sight of the gods, but they do not seek the favor of their own hearts and minds.

aum satecetekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 43

Worship of the Formless

Versus the Forms of God



Men may undergo a thousand transmigrations, and wander about the earth in various births and shapes, and yet they find no rest or composure of their minds.

They may worship Brahmā, Viṣṇu and the Rudras forever, and gain their favor also, and yet can have no salvation owing to the perturbed state of their minds.

Leave off worshipping the visible form or image of god, either internally or externally in your mind or before your sight; and put an end to your transmigrations, by meditating on your Consciousness alone.

Behold the unsullied form of the One infinite God in your conscious Self, by forsaking whatever it is conscious of. Relish the sweet essence of the One real entity, and go over the ocean of repeated births in the mortal world.

aum satekam brahmā



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Upāśama Khaṇḍa Book 5 Chapter 43

Worship of the Formless

Versus the Forms of God



The established desires of the mind present a thousand appearances before its sight, just as the rooted plants on earth, abound with fruit and flowers of various kinds, on the surface of the ground.

But when the plants are rooted out of the ground, there remains no trace of a fruit or a flower or a leaf upon the earth. So desires having being driven out of the mind, there is no more any trace of anything left behind, nor is there any probability of future transmigrations, when the reminiscence of the past is utterly obliterated from the soul.

aum satekam brahmā



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Yogavāsiṣṭha Mahāramāyaṇa

Upāśama Khaṇḍa Book 5 Chapter 48
Vishnu Explains the Wonderful Power of
Illusion



The way to rid the māyā (delusions) of the mind, is to fix your attention only to the present moment; and not employ your thoughts about past or future events.

You will then arrive at the state of that spiritual detachment called

nonchalance, when you immediately cease to pursue any of the objects of your desires or imagination.

The mind is obscured as long as it has the mist of its desires and fancies flying over it.

aum satecetekam brahmā



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Yogavāsiṣṭha Mahāramāyaṇa

Upaśama Khaṇḍa Book 5 Chapter 50

Live in the Present; Trust Consciousness;

Control Mind, Heart & Greed



Forsake the feelings of your egoism (mine) and non-egoism (others); and be undivided from the rest of the world, by thinking yourself as the macrocosm of the cosmos.

The mind is thickened and fattened by consolidating itself with those of others; and staining it with affections of wife, and

those of offsprings, relations and friends.

Passions and feelings are often the causes of the denseness and stolidity of the mind; its egotism and selfishness, gaiety and impurity of thoughts, and its changing tempers and affections. But most of all it is the sense of "me-ism" and that "this is mine," that feeds its gross density.

aum satecetekam brahmā



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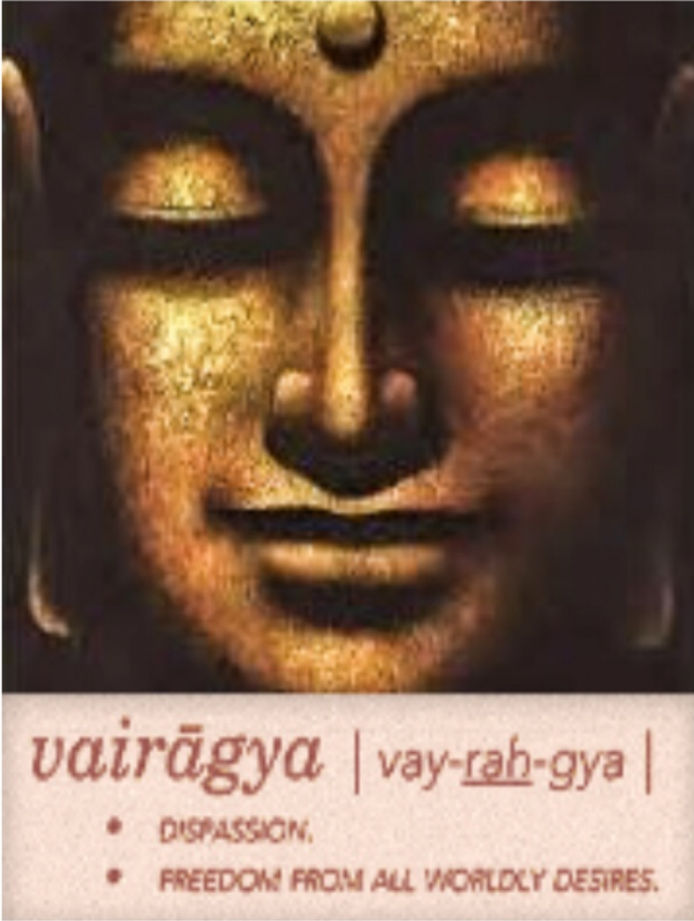
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Upaśama Khaṇḍa Book 5 Chapter 50

Live in the Present; Trust Consciousness;

Control Mind, Heart & Greed



Unless and until you drive away the goblin of your heart, from the abode of your intelligent soul (the body) by means of your discrimination and dispassion, and your power of mantra and tantra, you cannot expect *siddhi* (success) in your spiritual endeavors.

Forsake to seek the objects of your desire, which are situated in the airy region of your mind; and exert your

energy to drive off the cloud of your mind.

The mind is as a long rope, that binds mankind to their incessant acts. It is impossible to break or burn its knots in any way except by one's Self Knowledge. Its bond of transmigrations is painful to all, until they obtain their final emancipation.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 50

Live in the Present; Trust Consciousness;

Control Mind, Heart & Greed



vairāgya

- freedom from all worldly desires
- indifference to worldly objects and to life

The state of detachment lies between the two opposites of sorrow and joy; neither of which is of long continuance, except the middle state of detachment which endures forever.

When the mind is situated in its state of neutrality, and whether it is for a moment or a thousand years; it no longer has any taste for pleasure. It already sees its future joys of the next world, as already begun in this.

aum satecetekam brahmā



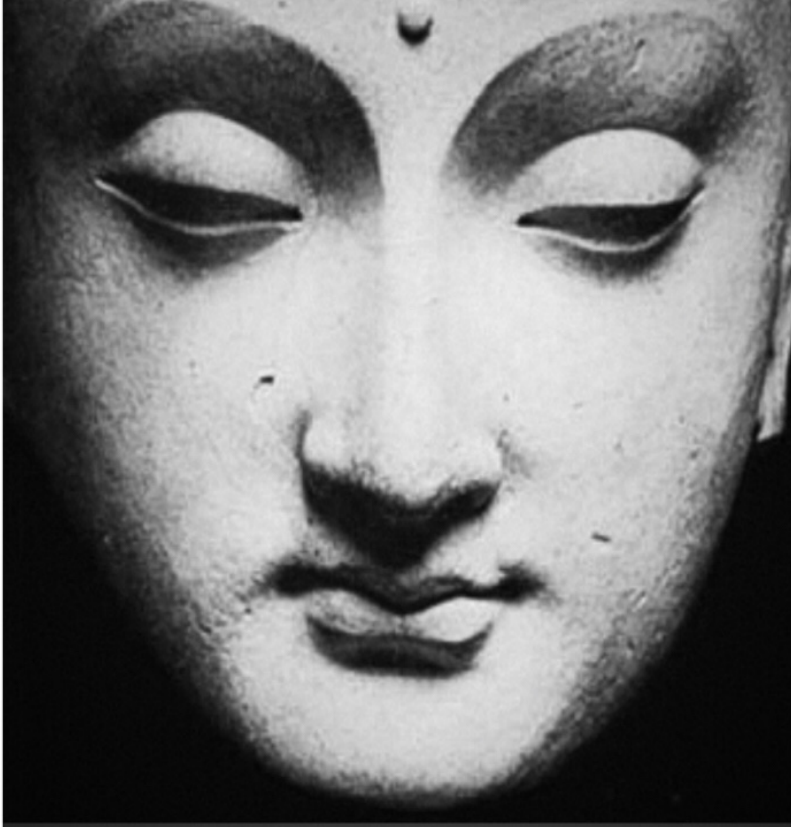
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Yogavāsiṣṭha Mahāramāyaṇa

Upāśama Khaṇḍa Book 5 Chapter 54

Uddalaka's Meditation and Samadhi



samādhi

- putting together, joining or combining with
- union, a whole, aggregate
- completion, accomplishment, conclusion
- concentration of the thoughts, profound or abstract meditation, intense contemplation of any particular object (so as to identify the contemplator with the object meditated upon)

When all perceived objects are considered to have a common existence, and to be of the same nature as one's self, this is called pure consciousness.

When the phenomena are all dissolved of themselves in the one common spirit; and there remains nothing different from it, it is then called the One Consciousness, Pure Being.

This common view of all things as the One and the same, is called Self realization; and it is the same for embodied and

disembodied beings in both worlds. It places the liberated being above the fourth stage of consummation.

aum satecetekam brahmā



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Yogavāsishtha Mahāramāyaṇa

Upāśama Khaṇḍa Book 5 Chapter 55

The Pure Consciousness and Being
of Uddalaka



samādhāna

- composing, adjusting, settling
- reconciliation
- intentness, attention
- fixing the mind in abstract contemplation (as on the true nature of spirit), religious meditation, profound absorption or contemplation

The worldly man who is enlightened in his mind, and the enlightened sage who is sitting in his hermitage; are both alike in their *samādhi*, and have undoubtedly reached the state of enlightenment.

The man who is unrelated with the actions he does, whose mind is free from desires, as if engrossed with other thoughts, perceives what he hears and sees only with his sense organs, without being affected by them.

A man becomes the agent of an act, even without actually doing it, who is fully intent upon the action.

Know the inaction of the mind, is the best state of *samādhi*, and *samādhāna* is the best means to your complete insouciance.

aum satcitekam brahmā



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Yogavāsiṣṭha Mahāramāyaṇa

Upāsama Khaṇḍa Book 5 Chapter 56
Characteristics of Samadhi; Indifference to Surroundings



When the mind is tranquil, after it is freed from its fears, grief and desires; and the soul is set at its rest and quiet, in want of its passions; it is then called the state of *samādhī*.

To householders with well governed minds, and to those devoid of the sense of their egoism, their houses are like solitary forests to them.

Dwelling in one's own house or in a forest, is

taken in one and the same light by cool-minded men, as they view all visible objects, only in the light of an empty vacuum.

Men of pacified minds, view the bright and beautiful buildings of cities, in the same indifferent light, as they behold the woods in the forest.

aum satekam brahmā



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Yogavāsishṭha Mahāramāyaṇa

Upaśama Khaṇḍa Book 5 Chapter 56
Characteristics of Samadhi; Indifference to
Surroundings



He who performs his work with his organs of action, and has his soul fixed in its internal meditation, and is not moved by any joy or grief, is called the dispassionate yogi.

He who beholds the all pervading Soul in his own self, and by remaining unruffled in his mind, never grieves or thinks about anything is the dispassionate yogi.

He who looks calmly into the course of the world, as it has passed or is present before him, and who sits still smiling at its vicissitudes, that man is named the dispassionate yogi.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 56
Characteristics of Samadhi; Indifference to
Surroundings



As the fluidity of water causes it to form vortices in the sea; so the intelligent soul assumes its errors of “I” and “you” in its undivided self; owing to its *māyā* (delusion) of the knower and known (the subjective and objective).

The more a man understands the truth, the more clearly he knows that objects are only the display of the Divine Omniscience itself; the living God or *Jīva Brahmā*.

But if owing to his vitality and activity he comes to conceive the individual self or objectivity of all others, even a learned or knowing man is no better than an egoist.

aum satcitekam brahmā



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Yogavāsishtha Mahāramāyaṇa

Upaśama Khaṇḍa Book 5 Chapter 57

Dualism Is Innate in the Soul



Always see all things with a universal view in all places; with an utter indifference to the varieties of their outward forms and figures. See all with the eye of your soul fixed to the One Universal Soul pervading the whole.

It is only after all particulars disappear, that there remains the Universal, transcendental Spirit.

When one endeavors to know the Supreme Soul, with all his heart and soul, and sacrifices all other objects to that end; then only is it possible for him, to know the Divine Soul in its fullness and not otherwise.

Therefore forsake seeking anything for your own soul; it is only by you leaving all other things, that you come to the sight of the best of things.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 57

Dualism Is Innate in the Soul



Simply sitting in *padmāsana* with palms folded cannot endow supreme bliss, if the mind is not subdued and one's nature is indomitable.

The knowledge of truth which burns away all worldly desires like straw, is called *samādhi*; the true trance of the soul.

Samādhi is not secluded devotees staying in one place and observing silence.

The Knowledge which is attended with continued rest and self-content, and which gives insight into the nature of things, is called *parā-prajñā*, and *samādhi* of the soul.

aum satecetekam brahmā



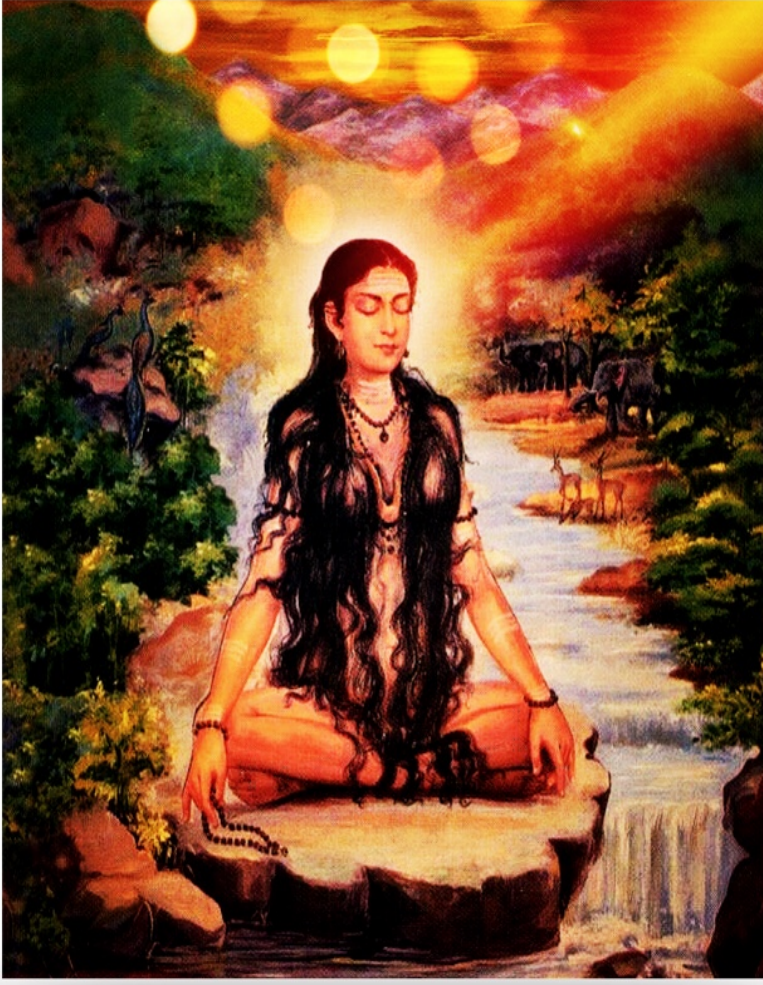
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Upāsama Khaṇḍa Book 5 Chapter 62

King Suraghu Describes His Samadhi



Samādhi or stillness is the mind unaffected by pride or enmity. The mind is as unmoved as a fixed rock against the howling winds of the passions.

The mind is also said to have its stillness in *samādhi*, when it is devoid of anxious thoughts and cares, when it is acquainted with the natures of its wished for objects; and yet remains free from its choice of, and aversion to the

objects of its liking or dislike.

This is also said to be the fullness or perfection of the mind.

auṃ satcītekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 62

King Suraghu Describes His Samadhi



The world abounding in its woods and seas, and mountains and living animals, presents us nothing that is to be desired for our lasting and substantial good.

What is there that we should desire, when there is nothing worth desiring in this world; except bodies composed of flesh and

bones, and wood and stones, all of which are worthless and frail?

As we cease to desire, so we get rid of our attachments and dislikes also; just as the setting sun is attended with the loss of both light and heat.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 63

Conclusion of Parigha's and Suraghu's

Conversation



Though a spiritual man is engaged in worldly affairs, and is subject to passions and affections; yet he is unstained by them in his heart, like a lotus bud that is unsullied by the water in which it is submerged.

A silent sage who is all-knowing, holy and calm and quiet in himself, is never disturbed by his ungoverned mind.

As the religious recluse who is disgusted with the world, has no care for his life, nor fear of death; so the man whose mind

is filled with full knowledge, is never elated nor depressed by his good or bad fortune.

The man who knows the falseness of the mind and the panorama of the world in the soul, is never soiled by the stain of sin.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 64

Ignorance, the Life of a Bullock; Samādhi



After extinction of egoism and mental powers; and subsidence of all the feelings in oneself: there arises a transcendent ecstasy in the soul, *paripūrṇamanandam* (the divine or perfect joy and bliss).

This bliss is attainable only by yoga meditation. It cannot be described with words, but to be perceived only in the heart.

The knowledge of the soul, comprehends in itself the whole totality and infinity together; and it resides in the unchanging steadiness of the mind. It is by shutting out the internal and external from the senses and the mind, that the lord of lords, the Divine Soul appears to our consciousness.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 64

Ignorance, the Life of a Bullock; Samādhi



How can we have our quiet, as long as our desires and hopes and fears continue to infest in our minds; and until we can weed them out, like thorns and brambles, with the spade of our reason?

evenness of our minds; and until we have a full knowledge of things, we can have no rest.

Until we gain true knowledge, and have

Without the knowledge of the soul and acquisition of true knowledge, which is the greatest remedy against all diseases of the mind, it is impossible to escape from the pestilence of the world.

aum satecikam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 66

Bhasa and Vilasa, Wander & Meet in Old Age



The mind attached to the world, is said to be bound to it; but that which is detached from it, is said to be set free from it. It is the internal attachment and detachment of the mind, that cause its bondage and liberation.

Unworldly minded persons are not tied down to the earth by their worldly actions; they remain aloof from all their actions.

Man gets the retribution of his actions done with his mind; and not those that

pass beyond his knowledge. The inert body is never the cause of an action.

The mind which does not pay attention to an action of the body, is never considered to be the agent of that action. No reward of any action ever accrues to one, who is not engaged in doing that action.

aum satcitekam brahmā



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Upāsama Khaṇḍa Book 5 Chapter 67

Soul & Mind Are Unrelated to Phenomena;

Abandonment of Intrinsic Relations



The division of Unity into the duality of the body and soul, and the rejection of the latter part - the soul; produces the misbelief in only the body, and is called the association of bondage.

Again, considering the Infinite Soul to be a finite being, confined to the limited body, leads to the bondage of the soul.

But the conviction that, “this whole Cosmos is the identical self-same soul, and therefore we have nothing to choose or reject in it besides the very Soul;” is termed the unrelated condition of the mind, which is settled only in the Supreme Self. This state is known as *jīvanmukti* (living liberation).

aum satcitekam brahmā

Yogavāsiṣṭha Mahāramāyaṇa

Upaśama Khaṇḍa Book 5 Chapter 68

The Pain of Attachment;

The Liberation of Non-Attachment



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He is undistracted and self-devoted who neither fosters his desires, nor hankers after things, nor continues thinking he is doing actions.

The self-devoted man whose mind is not subject to feelings of joy or sorrow, and who is indifferent to worldly matters is verily said to be liberated in his lifetime.

See the poor birds resting on the tops of trees, whining their while with cries of their empty stomachs and constant fear of predators, as examples of worldly attachment. Observe the frightened fawn, grazing on

tender blades of grass, and dreading the darts of hunters, to serve as another example of earthly inclination.

The transformation of men into worms and insects in their repeated transmigrations, and the congregation of all these animals of all kinds in all places, are only examples of their earthly fondness; all are the effects of their worldly attachment.

aum sateitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 68

The Pain of Attachment;

The Liberation of Non-Attachment



The self-moving man becomes immovable, and turns into the state of fixed trees and plants; growing and dying by turns in consequence of his worldly propensities.

The grass, the shrubs and the creepers, which grow on earth from its moisture; are all products of the cause of their addiction to the world.

These endless processions of beings

carried away in this running stream of the world and buffeted by their ever-increasing difficulties are all the play of their earthly inclinations.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 68

The Pain of Attchment;

The Liberation of Non-Attachment



Though remaining in all company, and doing all the duties of life, and although employed in all the acts; yet the wise man watches the movements of his mind.

Let it rest in consciousness only, with a slight

intelligence of itself, and taste no joy except that of its self-delight.

Being in this state of mind, and devoid of all attachment to anything, the living man is at liberty to pursue his worldly callings or not.

aum satekam brahmā



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Upāsama Khaṇḍa Book 5 Chapter 69

Living Without Attachment



The waking soul may deem itself to be in sound sleep, by its insensibility of the outer world. Likewise it may consider itself to be ever awake and never asleep, by its sight of the unfading light of the soul; and by preservation of its equanimity and equality in all circumstances, and its lack of duality and differentiation of the objects of its love and hatred.

Being ripe in its practice of yoga meditation, the soul sees in itself the pure light of the

sun; until at last it finds its own and the Supreme Soul, shining like the sun and moon in conjunction.

aum sateckam brahmā



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Upāśama Khaṇḍa Book 5 Chapter 70

Perfect Bliss of Living Liberation



When the mind remains with its faculty in imagination at an utter stop, it is said to be in *suṣupta* (deep sleep in wakefulness).

The man having attained the state of *suṣupta*, may live to discharge the duties of his life; but he will not be liable to be dragged to one side or the other, by the rope of his happiness or sorrow.

Whatever actions are done in this world by a man in the state of *suṣupta*, they do not inflict him with their good or evil results, any more than a dancing puppet has any sense of pleasure or pain in its actions.

auṃ satcītekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 70

Perfect Bliss of Living Liberation



Rely upon the state of *suṣupti*, and either perform or refrain from your actions as you may like; for our actions are only what arise of our nature, and pass for the results of the deeds of our past lives, and are enacted by ordinances of eternal laws.

All that you do with your mind, by remaining as still as in your sleep, is reckoned as no doing of yours; and though doing nothing with your body, you are the doer if you do it with your mind. Therefore do your acts with your body or mind as you may like.

As a baby lying in the cradle, moves its limbs to no other purpose than its mere pleasure; so do your duties for pleasure's sake (as a labour of love) and not for reward.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 70

Perfect Bliss of Living Liberation



The *suṣupta* condition of the mind, purifies the body of all its impurity; and it is the same whether such a person perishes sooner or later, or lasts forever as a rock.

This state of *suṣupti*, which is acquired by constant practice of yoga, gets its maturity

and perfection with time; until it becomes what is called *turīya*, by the learned in divine knowledge.

He becomes the most exalted yogi, whose mind is cleared of all its impurity; and whose inner soul is full of joy, with its mental powers all quiet and at rest.

In this state, the yogi is in full bliss, and with inner delight. He looks upon the whole of creation as an exhibition of play and a cosmic dance.

aum satecetekam brahmā



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Perfect Bliss of Living Liberation



After the man has attained *turīya*, the fourth stage, when he is freed from sorrow and fear, and has passed beyond the errors and troubles of this world; he has no fear of falling from this state.

The man of great soul, is released from the snare of the reincarnation of his soul, and of his repeated birth and death, and is freed from the darkness of his pride and egoism. He is transformed into an essence of supreme ecstasy and pure

flavor, and becomes like a mass of sea salt, amidst the waters of the deep.

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Upāśama Khaṇḍa Book 5 Chapter 70

Perfect Bliss of Living Liberation



When bound by the rope of desire, men, even when they have grown old and decrepit, and loaded with misery, and shattered in their bodies at the last stage of their lives, are still dragged about by the inborn desires of their hearts.

Living beings bound to their desires, are led from one body to another in endless succession. They leave them again when they are worn out, and go to others at distant times and climates.

aum satekam brahmā



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Upāśama Khaṇḍa Book 5 Chapter 71
Samadhi and Beyond; Body Unrelated to
Soul; Various Names for Jiva



You are not born with the birth of your body, and you are not dead with its death. You are the immaculate spirit in your soul, and your body is nobody to you.

Whoever having a body, thinks that he will perish with his perishable frame, and is sorry for it; is verily blinded in his mind, and is to be pitied for his mental blindness.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 72

Lecture on the nature of Liberation



It is the assemblage of the five elements, that has framed all these different forms of beings in the world; just as various images are carved from the same wood.

As you see nothing but woody substance in all timbers, so you find nothing except a collection of the five elements in all tangible bodies.

Therefore, why should you rejoice or regret at anything, seeing that the five elements have their own course, joining and disjoining themselves, in the formation and dissolution of bodies?

Why should one be so fond of female forms, or the forms of other beautiful things on earth? Men run after them like flies, falling in fire only to consume themselves.

Good features and good shapes and figures, are delightful to the ignorant; but to the wise they present their real figures of combinations of the five elements and no more.

aum satcitekam brahmā



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Upāśama Khaṇḍa Book 5 Chapter 72

Lecture on the nature of Liberation



As reeds and rushes are joined in heaps, and again separated from one another by the current of the river; so the course of time joins the elements, the mind and soul in gross bodies, only for their separation.

The soul in the form of the mind, unites these component parts of the body together.

The soul, being awakened to its knowledge of itself, relinquishes its knowledge

of objects, and becomes purely subjective in itself.

The soul, being released of its objective knowledge of the world, looks upon its own body, as the celestial deities look upon this speck of earth, below the region of air (i.e. without concern).

aum satekam brahmā



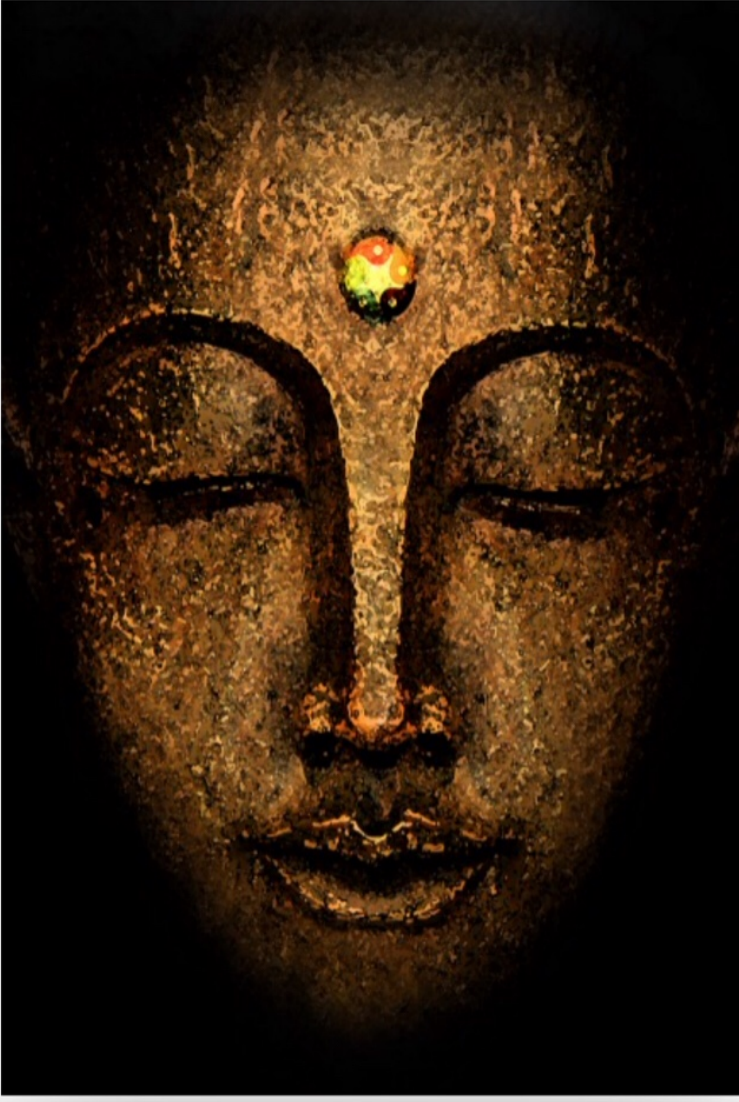
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Upāśama Khaṇḍa Book 5 Chapter 72

Lecture on the nature of Liberation



The attachment of our mind to visible phenomena, is called its bondage; and its detachment from them, is said to be its freedom. The former is pleasant to the sensuous body, and the latter is delightful to the conscious soul.

The mind understanding the relationships among things before it, and freed from thoughts of its loss or gain in this world, is said to enjoy its freedom.

Release from the bondage of phenomena, and restraining the mind to its inner workings constitute its *turīya*, the fourth stage of perfection, which is also called its liberation.

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Upaśama Khaṇḍa Book 5 Chapter 72

Lecture on the nature of Liberation



Think of yourself as the light of sun, and the endless vacuum with all its ten sides and the upper and lower regions of space, and that your soul is the soul of gods and demigods, and the light of all luminous bodies.

Know yourself as darkness and the clouds, the earth and seas; the air

and fire and dust of the earth, and as the whole world to be combined in you.

Know that you are everywhere in all the three worlds together with the Soul abiding in them; and that you are nothing other than the Unity itself. There is no duality of anybody, apart from the Unity which pervades the whole.

Being certain of this truth, you will see innumerable worlds situated in your internal soul. By adopting this attitude, you will escape from being subjected to or overcome by the joys and sorrows of life.

aum satcitekam brahmā



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Upāsama Khaṇḍa Book 5 Chapter 73

Visualizations of the Soul; Its Experience

More Manifest in Living Beings



The Soul is neither known by any logical inference, nor from the light of revelations of the Vedas. It is always best and most fully known to be present with us by our direct experience of it.

All the sensations and vibrations that we have in our bodies, and all the

thoughts of which we are conscious in our minds, are all attributes of the sovereign Soul, which is beyond our vision and visible phenomena.

To say that this is the soul and that is not the soul, are only verbal differences of something that words cannot express or differentiate. The soul is an attribute of the Omnipresent Power.

It is present in all places, and comprehends the three times of the past, present and future in itself; and yet it is invisible and incomprehensible to us, owing to its extreme rarity and immensity.

aum satcitekam brahmā



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Upāśama Khaṇḍa Book 5 Chapter 73

Visualizations of the Soul



The Soul is not born nor does it die, it neither receives nor desires anything. It is not restrained nor liberated, but it is the Soul of all at all times.

The Soul is awakened by its enlightenment, or else the Soul is supposed to be what is no Soul only for our

misery, just as the snake is supposed to be in a rope only for our error and fear.

The Soul being without beginning, is never born, and being unborn, it is never destroyed; it seeks nothing except itself for lack of anything besides.

The Soul being unbounded by time or space, is never confined in any place; and being always unconfined, it requires no liberation.

aum satcitekam brahmā



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Visualizations of the Soul



Liberation is neither confined in this earth, or in heaven above or in *pātāla* below (the seven lower regions), but it resides in the hearts of the wise, in their pure souls and enlightened understandings.

The tenuity of the mind, by its expurgation from gross desires, is said to be its liberation by those who know the truth, and look into the workings of their souls.

As long as the pure light of Consciousness does not shine forth in the sphere of the mind, it longs for liberation as its chief good. *Mokṣa* (liberation), is less meritorious than *jñāna* (the knowledge of all things). The sage gives preference to *jñāna* above *mokṣa*.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 73

Visualizations of the Soul



It is a pleasure looking at the outer world, and difficult to turn the sight to the inner Soul.

It is by the fascination of these delightful objects, that we become subjected to all our errors and blunders.

It is this intoxication, that drives the knowledge of sober truth from our minds,

and introduces the delirium of the phenomenal world in its stead.

It is then that the deep ocean of the Soul, boils in its various aspects of the mind, understanding, egoism, sensation and volition; just like the sea, when moved by hot winds, bursts into the forms of foaming froths, waves and surges.

aum satekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 74

Qualities of One Who Abides in the Truth



Avoid both your desire of liberation, as also your eagerness for worldly bondage; but strive to enfeeble your mind by lessening its egoism, by the two means of your detachment and discrimination of worldly objects.

The thought of getting liberation, growing big in the mind, disturbs its peace and rest, and it also injures the body (by observance of austerities).

Whether we visualize the Soul as apart from all things, or intimately connected with all, it can neither have its liberation nor its bondage.

aum satekam brahmā



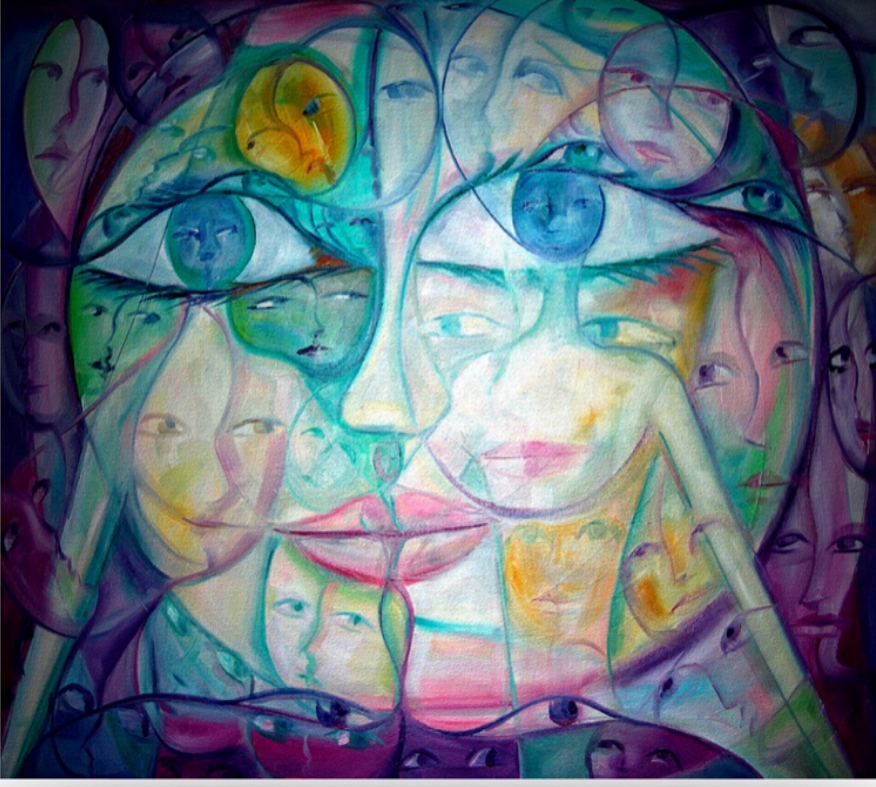
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Upaśama Khaṇḍa Book 5 Chapter 74

Qualities of One Who Abides in the Truth



Renunciation of desire is the source of complete self-sufficiency to which the riches of the three worlds can make no addition.

A man decorated with a lack of desire has all in himself though possessed of nothing.

With what shall we compare a man whose mind is never employed in the thoughts of craving something and avoiding another, and who is ever master of himself?

O you wise and intelligent men! rely on the lack of cravings of your heart, which is your greatest good fortune, by setting yourself in the bliss of safety and security, beyond the reach of the dangers and difficulties of the world.

aum satcitekam brahmā



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Upāsama Khaṇḍa Book 5 Chapter 74

Qualities of One Who Abides in the Truth



One knowing his Self,
is not carried away by
his fondness or
aversion of any
person or thing.

He looks indifferently
on the pains and
pleasures of the
world, with his usual
patience, silence and
lack of anxiety; and
relies on his trust of
that Spirit, which
resides in everyone.

Though beset by anxious cares, he remains without anxiety in his mind; and stands steadfast with confidence in the Supreme Soul.

Though overtaken by the accidents of the times, places and circumstances of life, yet he is not overpowered by the influence of their pain or pleasure.

The wise may fail in the action of their bodily organs and falter in their speech also, but their strong and unconcerned minds never despond under the pressure of outward circumstances.

aum satecetekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 74

Qualities of One Who Abides in the Truth



The man who is bound to the cares of worldly affairs, has the consolation of his Soul and spiritual bliss, by freeing his mind from ignorance, and conducting himself in the right way, by his comprehensive spiritual view of all things.

His mind is free from the pain and pleasures that are the lot of humanity, and is unmoved amidst all the mishaps of fortune.

The devotee rejoices in the region of his spiritual

Bliss, whether he remains in his hermitage in the forest, or wanders about in deserts, or over the mountains.

aum satekam brahmā



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Qualities of One Who Abides in the Truth



The unreal (*material existence*) seems as real, and the sober reality (*of spiritual essence*) appears as a non-entity in nature. Therefore give up your reliance upon this deceitful world, and preserve the equanimity of your mind under all circumstances.

You gain a certain good by getting rid of this world; and that is your

riddance from the manifold evils and misfortunes, which are the unavoidable accompaniments with this life.

You obtain the certain gain of your salvation, by your resignation of the world, which you can never earn by your attachment to it. Therefore strive for your liberation by purging your mind from its attachments to the world.

aum satecetekam brahmā



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Upāśama Khaṇḍa Book 5 Chapter 75

Examples of the Living Liberated



You are liberated in this life to the extent you have a dispassionate and unprejudiced mind, and may manage to conduct yourself with your tolerant spirit.

There are two kinds of liberation for living beings; one is in their present life and body, and the other after separation of life from the body.

The peace of mind that comes from its unconcern with everything is termed its liberation; and this peace is possible for the sinless man either in this life or in the next.

He who lives in perfect apathy, and without his affection for any thing is called the living liberated man; but the life which is bound by its affections is said to be in bondage, or else it is free as air.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 75

Examples of the Living Liberated



It is possible to obtain liberation by means of diligent inquiry and reasoning.

Know, that the soul should not be cast into misery by your neglect of it, or by subjecting it through ignorance to its affection for others. *(be master of yourself, and not bound to others).*

He who relies on his patience, and employs his mind, and meditates upon the Supreme Soul in his own soul, to attain his

consummation, finds the deep abyss of the world, like a small chink in his vast comprehension.

aum satekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 75

Examples of the Living Liberated



The living liberated (*jīvanmukta*) does all his works with his external body; but he does nothing with his inner mind.

In his mind he has relinquished the thoughts of all things, and his care for anything. He does his outward actions, and remains as even as if he is doing nothing.

He does all that is required and expected of him with a willing mind, and without the error of believing himself as their actor.

He remains insouciant, of all that he does by rote and habit, and neither longs for, nor loathes nor rejoices nor grieves at anything.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 77

Description of Living Liberation



It is the riddance from the states of pleasure and pain, of choice and dislike, of the desirable and displeasing, and of prosperity and adversity, that contributes to the true felicity of man.

After your abandonment of pleasing and unpleasing objects, and relinquishment of your desire for enjoyments, you get a cold inappetence, which will melt your mind like frost.

The mind being weakened, its desires also will be wasted also.

By thinking existence as non-existent, the man of great soul gets rid of all his desires, and sets himself with joyful spirits that know no change.

aum satekam brahmā



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Description of Living Liberation



As fragrance resides in flowers and whiteness in frost, so is motion inherent in the mind. Mind and motion are one and the same.

The vibration of this vital breath (*prāṇa*), excites the perception of certain desires and feelings in the heart; and the cognitive principle of these perceptions is called the mind (*citta*).

The vibration of *prāṇa* gives pulsation to the heart strings, causing their cognition in the

citta; in the same manner as the motion of waters, gives rise to the waves rolling and beating on the shore.

The *citta* is the movement of the *prāṇa*, and this *prāṇa* being controlled, quietens the *citta*.

The action of the mind being stopped, the perception of the existence of the world becomes extinct.

auṃ sateitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 78
Techniques of Meditation, Pranayama and
Inquiry



The hearts of all animals in this world are of two kinds: the superior and the inferior.

That which has certain dimensions, and is placed as a piece of flesh inside the breast, and forms part of the body, is called the inferior heart.

The other is of the nature of consciousness, and is called the superior-mind; because it is both inside and outside the body, and yet it is situated in no part of it.

That is the superior, wherein all this world is situated. It is the great reflector of all things, and the receptacle of all good.

The consciousness of all living creatures, is also called their heart, though it is not any part of the animal body.

When this consciousness is purified of its internal desires, and joined with the mind (*citta*), it causes the vibration of all *prāṇa* to cease.

aum satcitekam brahmā



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Techniques of Meditation, Pranayama and
Inquiry



Owing to its perishable nature and its situation in time and space, and its limitation by them, this material world cannot be a part of or identical with that immaterial Spirit, which has no attribute or likeness.

The high minded man who depends on that boundless Spirit, and rests secure in Its bosom, is verily called the wise and is liberated in his lifetime.

He is the best of men, whose mind is free from all desires and cravings; and who has found his rest from the thoughts of his fancied good and evil; and remains without any inclination amidst all the cares and concerns of this life.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 78
Techniques of Meditation, Pranayama and
Inquiry



Perfect knowledge means a man's firm belief in the existence of one Supreme Soul, that is without beginning or end. This is what the wise mean by full or perfect Knowledge.

Imperfect Knowledge causes our birth and pain. Perfect Knowledge liberates us from these.

Only Knowledge free from any belief in the objective, and complete reliance on conscious subjectivity, lead to the liberation of men; nothing else can do.

Knowledge of the purely subjective is identical with that of the Supreme Spirit. This purity intermingled with the impure objective matter is termed *avidyā* (ignorance).

Seeing the Soul alone in its true light in all the three worlds, is equivalent to the expression "all this world is the Soul itself" in the Śruti scriptures. Knowledge of this truth constitutes the perfection of man.

aum satekam brahmā



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Upāśama Khaṇḍa Book 5 Chapter 79

Spiritual Knowledge: All Is Subjective



He who remains in the close embrace of his Soul, with inward understanding, is never tempted to fall prey to the trap of wordly enjoyments.

The ignorant men, guided only by their desires, are preyed upon by continued misery, like fishes in a dried pond are devoured mercilessly by cranes.

Knowing the world to be full of the Spirit, and without the matter of *avidyā*, close your eyes against its visible phenomena, and remain firm with your spiritual Essence.

Plurality of things is the creation of imagination, without their existence in Reality. It is like the many forms of waves in the sea,

which in reality are only its water. Therefore, the man who relies on his firm faith in the Unity is said to be truly liberated and perfect in his Knowledge.

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Upaśama Khaṇḍa Book 5 Chapter 79

Spiritual Knowledge: All Is Subjective



The sight of objects and the thoughts of the mind have no connection with one another. And yet they seem to be related to each other, as our faces and their reflections in mirrors.

There is that little bit of egoism beating in our minds, like a small shrimp stirring amidst the waters. Let it stir as it

may, but why should we attribute it titles of “I” or “you” or “he” or “this” or “that”?

Such is their inseparably reciprocal relation in the minds of the ignorant; but the wise who are freed from their ignorance, remain aloof from the visible with their mental meditations alone.

After dispersion of ignorance, and the connection of visibles from the mind, there will be no more blending of forms and figures and the reflections and your thoughts of them.

aum satcitekam brahmā



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Upāśama Khaṇḍa Book 5 Chapter 80

Investigation of Visible Phenomena;

Ode to the Death of the Mind



In order to know the nature of the Soul, and all that is knowable and worth knowing things, you must be without passion, and without the emotions of fear and perturbations of your spirit at all times.

Habituate yourself to silent contemplation, without any discontent in your mind.

There have been many sages of great minds in their times and places, who have had their Perfection in the same way, and who are worthy of your imitation to attain your object.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 89
Acquiring Powers; How Yogis' Bodies Survive
During Tapas; Yogis' Thoughts Actualize



The knower of the Soul is content with spiritual knowledge and union with the Supreme Soul and does not meddle with the practices of the ignorant practitioners of false yoga.

He who pursues the path of spiritual ignorance, by his meditation and contrivances for his temporal welfare; must be blind to the future

welfare of his soul, and lives against the course of the holy sage and saint.

But the spiritual man remains quite aloof and afar from these. He has no desire for any such thing; he is ever content with himself, and finds his rest in the Supreme Soul, beside which he has nothing in view.

His view is neither earthly glory nor honor, nor does he desire to live or fear to die. He is ever content and quiet in his soul, devoid of desires and affections in his mind. He remains with his spiritual knowledge as the idol of his soul.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 89

Acquiring Powers; Yogis' Thoughts Actualize



Everyone endeavors to remain in the course to which he is led by the desires rising in his heart. Whether he is learned or not, he reaps the reward of his endeavors in due time.

It is not impossible or hard to acquire supernatural powers; should one persist in practicing and applying the proper means to those ends.

One's success attaining consummation of his object, depends entirely on his personal efforts, and may be called the fruit of the tree of his own labor.

But these successes and consummation, are of no use to those great minded men, who have known the Knowable One in himself; and who have made an end of their worldly desires.

aum satekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 89

Acquiring Powers; Yogis' Thoughts Actualize



Whenever the mind is occupied with the thought of anything, it is immediately assimilated into the nature of that object, and assumes the same form on itself.

Thus, upon seeing or thinking of an enemy, the mind turns to enmity, at the very sight or

thought of its foe; as it assumes the nature of friendliness, upon the visit and remembrance of a friend.

So on seeing a hill or tree or passenger, that bears no enmity or friendship to it, the mind remains equally indifferent, without any change in its disposition as it is perceived by us.

Again the mind is sweetened on relishing the sweets, and embittered by tasting the bitter. It becomes fond of the sweet, and averse to whatever is sour and bitter and unpalatable.

aum satecetekam brahmā



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Acquiring Powers; Yogis' Thoughts Actualize



Extinction of the nature of the mind is attained, when the mind is unmoved and remains steady in pleasure or pain, unshaken like a rock.

Know also that the mind is extinct, when it is devoid of the sense of its individuality from others, and of its personality (ego-sense).

Know also that the mind to be dead and cold, when it is not moved by difficulties

or dangers, nor excited by pride, nor elated by festivity, nor depressed by poverty; in short, when it does not lose its serene temperament at any reverse of fortune.

Know that this is what is meant by the death of the mind and numbness of the heart; the inseparable property of living liberation (*jīvanmukta*).

aum satecetekam brahmā

Yogavāsishṭha Mahāramāyaṇa

Upāśama Khaṇḍa Book 5 Chapter 90

Two Forms of Mind Extinction: with and without Form



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Know mindfulness to be foolishness, and unmindedness is true wisdom; and it is upon the extinction of mental affections, the pure essence of the mind appears to light.

This display of the intrinsic quality of the mind, after the extinction of its emotions, is the temperament of the mind of the living liberated persons.

The mind is filled with benevolent qualities, has its best wishes for all living beings in nature; it is freed from the pains of repeated births in this world of grief, and is called the living liberated mind (*jīvanmuktaḥ manas*).

aum satekam brahmā



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Upāśama Khaṇḍa Book 5 Chapter 90
Two Forms of Mind Extinction: with and
without Form



Meditation and yoga are practiced to suppress the breath, for the peace of mind; *prāṇāyāma* (breath-exercises performed during *saṃdhyā*), and *dhyāna* (intense meditation), according to the directions of the spiritual guide and the precepts of the *śāstras*.

Restraint of breath is accompanied by the peace of mind, causing the evenness of its temperament. It is attended with health and prosperity, and gives its practitioner the capacity of reflection.

aum sateitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 91
Seeds for the Mind: Breathing Vital Breath,
Thinking Thoughts, Desires



It is the eager expectation of getting a thing, which is fixed and rooted in the heart, that impels the restless mind to seek its desired object, in repeated births and transmigrations.

When the mind has nothing desirable or disgusting to seek or shun, and remains apart from both, it is no

more bound to reincarnation, in any form of existence.

When the mind is thoughtless about anything, owing to its lack of desire of the same; it enjoys its perfect composure, owing to its unmindfulness of it and all other things.

aum satekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 91

Seeds for the Mind: Vital Breath, Thinking
Thoughts, Desires



They are called the living liberated, who do not taste the pleasure of desire; but remain like fried seeds, without germinating into the sprouts of new and repeated births.

Men who attain spiritual knowledge in their earthly lives, are said to have become mindless in this world, and to be reduced to vacuity in the next.

There are two seeds or sources of the mind, namely, vital breath and desire. Though they are of different natures, yet the death of either occasions the extinction of both. Both of these are causes of the regeneration of the mind.

The gross desires of men, are the causes of their repeated births, like seeds causing the repeated growth of trees. The germ of regeneration is contained in the desire, like a future plant is contained in the seed, and oil is innate in the sesame seed.

aum satcitekam brahmā



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Seeds for the Mind: Vital Breath, Thinking
Thoughts, Desires



When the conscious soul entertains the idea of some figure in its imagination, memory or hope; the same becomes the seed of its reproduction, or its being born in the very form which the soul had in its view.

So the soul brings forth itself, and falls into its deception by its own choice; and thus loses the consciousness of its freedom, and is subjected to the bondage of life.

Whatever form it dotes upon with fondness, the same form it assumes to itself; and cannot get rid of it, as long

as it cherishes its affection for it; nor return to its original purity, until it is freed from its impure passions.

auṁ satcītekaṁ brahmā



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Seeds for the Mind: Vital Breath, Thinking
Thoughts, Desires



The soul is no god or demigod, nor either a yakṣa nor rakṣa, nor even a nara or kinnara. It is by reason of its original māyā, that it plays the part of a player on the stage of the world.

As the player represents himself in various roles, then resumes and returns to his original form; and as a silkworm binds itself in the cocoon of its own making, then breaks out of it by itself; so doth the soul resume its primal purity, by virtue of its self-consciousness.

It is our consciousness that comprises the world. There is nothing other than consciousness, because the all comprehensive consciousness comprehends all things in itself.

auṁ satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 91
Seeds for the Mind: Vital Breath, Thinking
Thoughts, Desires



The seed or source of our consciousness, is the Divine Spirit, which is the in-being of all beings; and which produces our consciousness.

This in-being (Pure Existence) in us exhibits itself in two forms within ourselves. One is our self-consciousness, and the other is our consciousness of many things lying without us. The former is uniform and the latter is of mutable form.

This two fold division of the one and same soul, is like the difference between

a pot and its painting, and like that of I and you, which are essentially the same thing, and have no difference in their in-being.

Now do away with this difference, and know the true entity to be a pure unity, which is the positive reality remaining in common with all objects.

aum satecetekam brahmā

Yogavāsiṣṭha Mahāramāyaṇa

Upaśama Khaṇḍa Book 5 Chapter 91

Seeds for the Mind: Vital Breath, Thinking

Thoughts, Desires



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Forsake the particulars, and seek the Universal, which is the same and in common with all existence. Know this Unity as the totality of beings, and the only adorable One.

The variety of external forms, does not indicate any variation in the internal substance. Change of

outer form makes a thing unknowable to us as to its former state; but outer differences of form make no difference in the real essence.

Whatever preserves its uniform and unchanging appearance at all times, know that to be the true and everlasting inner essence of the thing.

auṁ satcītekam brahmā



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Upāsama Khaṇḍa Book 5 Chapter 91
Seeds for the Mind: Vital Breath, Thinking
Thoughts, Desires



Think all bodies as belonging to one common Essence, and enjoy your full bliss by thinking yourself as the same, filling all space.

Know, that the Being who is the ultimate end of all existence-in-common, is the source and seed of the whole universe.

All creatures in the world, rise and live in Him; they are nourished and supported by Him, and they die and are dissolved in Him.

Try your best to rest in that supreme state of felicity, which is the highest state for man to desire.

It is the Knowledge of that holy and unchangeable Spirit, which brings rest and peace to the mind. Know then that all-pervasive Soul, and identify with the pure Consciousness, for your liberation from all restraint.

aum satcitekam brahmā



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Seeds for the Mind: Vital Breath, Thinking
Thoughts, Desires



It is by the gradual demolition of the seeds and sources of grief, that one is enabled to attain his consummation in a short time.

By your fortitude, you can relinquish your desire for temporal objects; and seek that which is the first and best of beings.

And if you remain in your exclusive and intense meditation on the Supreme Being, then you are sure to see that very moment, the Divine light shining in full blaze in and before you.

If it is possible for you to think of all things in general, in your well developed understanding; then you can have no difficulty elevating your mind a little higher, to think of the Universal Soul of all.

If you can remain quietly meditating on your conscious soul, you will find no difficulty in the contemplation of the Supreme Soul, by a little more exertion of your intellect.

aum sateitekam brahmā



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Yogavāsishtha Mahāramāyaṇa

Upaśama Khaṇḍa Book 5 Chapter 92

Means to Obtain Divine Presence: Knowledge of Truth,
Subjection of the Mind, and Abandonment of Desires



If you will but strive, to renounce your earthly desires, you will loosen yourself from all its bonds and diseases and dangers.

Of all others, the most difficult task is to rid oneself of earthly desires.

As long as you do not subdue the mind, you cannot get rid of your desires; and unless you suppress your desires, you cannot control your restless mind.

Until you know the Truth, you cannot have the peace of mind; and so long as you are a stranger to your mental tranquility, you are barred from knowing the Truth.

As long as you do not shun your desires, you cannot come to the light of Truth; nor can you know the Truth, unless you disown your earthly desires.

aum sateitekam brahmā

Yogavāsiṣṭha Mahāramāyaṇa

Upaśama Khaṇḍa Book 5 Chapter 92

Means to Obtain Divine Presence: Knowledge of Truth,
Subjection of the Mind,
and Abandonment of Desires



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The knowledge of Truth, subjection of the mind, and abandonment of desires, are the joint causes of spiritual bliss; which is otherwise unattainable by the practice of any one of them singly.

Therefore, the wise man practices of all these triple virtues at once; and abandons his desire of worldly enjoyments, with the utmost of his efforts.

Unless you become a complete adept, in the practice of this triple morality; it is impossible for you to attain the state of Divine perfection, by your mere devotion for a whole century.

Know that it is the simultaneous attainment of Divine knowledge in combination with the subjection of the mind and its desires, that is attended with the efficacy of the Divine presence.

aum sateitekam brahmā

Yogavāsiṣṭha Mahāramāyaṇa

Upaśama Khaṇḍa Book 5 Chapter 92

Means to Obtain Divine Presence: Knowledge of Truth,
Subjection of the Mind,
and Abandonment of Desires



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Accustom yourself with diligence, to destroy the force of your mind and its desires and feelings; and habituate your intellect to the acquisition of knowledge with equal ardor, and you will escape from every evil and error of the world.

Having mastered these triple virtues (*knowledge of truth, subjection of the mind, and abandonment of desires*), you will cut asunder your heartstrings of worldly affections, just as the breaking of the lotus-stalk severs its interior fibers.

Even with the constant practice of these triple virtues, it is hard to remove the memories of worldliness inherited and strengthened over the long course of hundreds of lives.

Continue to practice these at all times of your life; whether sitting quietly or moving about, talking or listening, or awake or asleep, and it will redound to your greatest good.

aum satcitekam brahmā

Yogavāsiṣṭha Mahāramāyaṇa

Upaśama Khaṇḍa Book 5 Chapter 92

Means to Obtain Divine Presence: Knowledge of Truth,
Subjection of the Mind,
and Abandonment of Desires



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Knowing the world to consist in Consciousness, the mind of the wise is enraptured with the thought of his Universality; and the wise man wanders freely everywhere with the Consciousness, of the great Cosmos in himself.

Thus the whole world appears in its full light in the Cosmic Consciousness within one's self. There is nothing which a man may choose for or reject from his all including mind.

Know your Consciousness to be all in all, and reject everything as false which appears to be otherwise. As everything is embodied in your Consciousness, there is nothing for you to own or disown as "yours" or "not yours".

auṃ satcītekaṃ brahmā



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Yogavāsishṭha Mahāramāyaṇa

Upaśama Khaṇḍa Book 5 Chapter 93

Universal Detachment

The man employed in his business with body and mind, or sitting idle with himself and his limbs, is not stained by anything, if his soul is unattached to any object.

He is not stained by the action which he does with an unattached mind; nor is he who is neither elated nor dejected at the vicissitudes of his fortune, nor the success or failure of undertakings.

He whose mind is heedless of the actions of his body, is never stained with the taint of joy or grief, at the changes of his fortune, or the speed or defeat of his attempts.

aum satcitekam brahmā



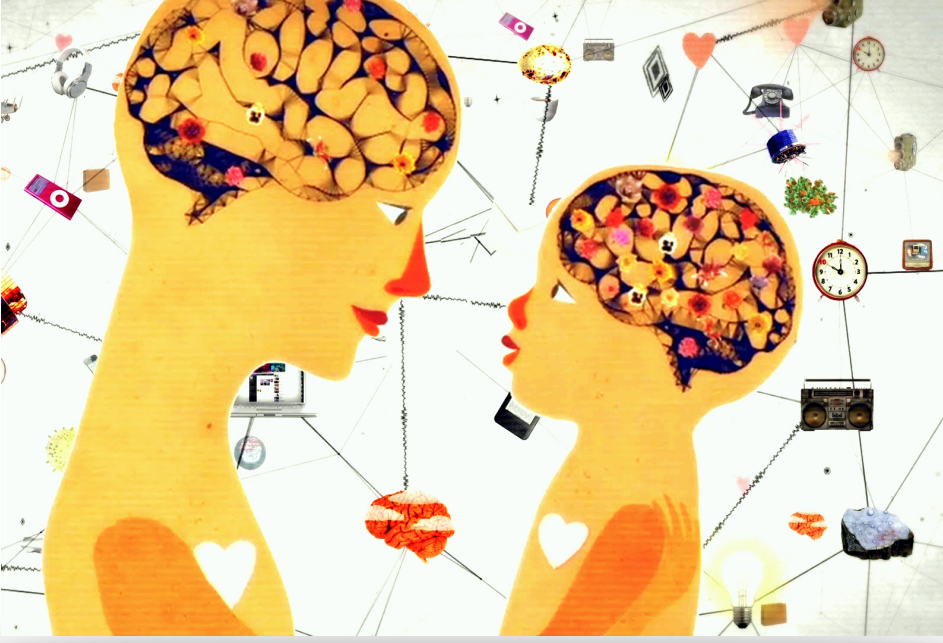
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Yogavāsiṣṭha Mahāramāyaṇa

Upaśama Khaṇḍa Book 5 Chapter 93

Universal Detachment



It is attachment, which is the cause of the perception of sensible objects, and it is attachment of the mind, which is the cause of human society. It is attachment concern that causes our desires, and it is

this attachment of ours about other things, that causes all our woe.

It is the abandonment of attachments, which is called liberation, and it is the forsaking of earthly attachments, which releases us from being reborn in it; but it is freedom from worldly thoughts, that makes us emancipate in this life.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 93

Universal Detachment



That impure desire of the pure soul, for the presence or absence of something which tends to our pleasure or pain, is called our attachment.

Those who are liberated in their lifetime, foster pure desire, which is unattended by joy or grief; and is not followed by future regeneration.

Thus the pure desire being unconnected with any worldly object, is called unworldly and is apart from the world. It continues through life, and whatever actions are done by it, they

do not tend to the bondage of the soul, nor lead it to future transmigration.

auṃ satcītekam brahmā



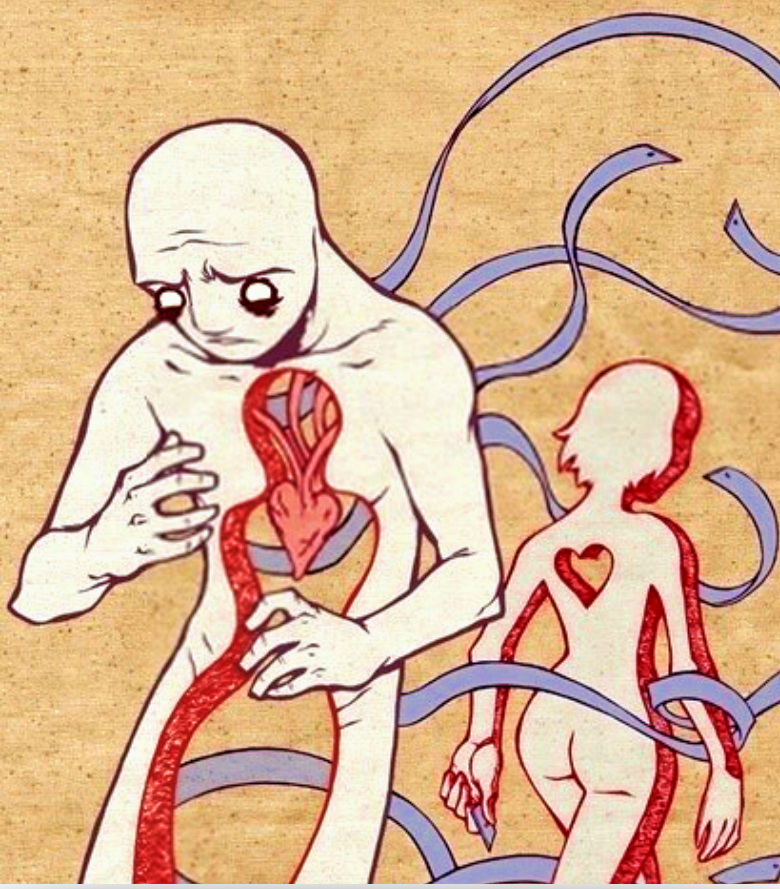
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Yogavāsishṭha Mahāramāyaṇa

Upaśama Khaṇḍa Book 5 Chapter 93

Universal Detachment



Men who are not liberated, in their present state of existence in this world, entertain impure desires causing their pleasure and pain in this life, and conducing to their bondage to repeated reincarnations in future.

This impure desire is also expressed by the word attachment, which leads its captive soul to repeated births, and whatsoever actions are done by it, they tend to the foster bondage of the soul.

Abandon therefore your desire for, and your

attachment for anything of this kind, which at best serve only to trouble the soul. Your freedom from them will keep your mind pure, although you may continue to discharge your duties of life, with a willing mind and unenslaved soul.

aum satcitekam brahmā



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Upaśama Khaṇḍa Book 5 Chapter 93

Universal Detachment



Rely on your easily obtainable insouciance, and stick firmly to your liberation in this life; be passionless and even tempered, and rest in your peace forever.

That man is honorable, who is free from the feverish passions of pride, giddiness and envy in his mind; and possessing his liberation, he has taciturnity and full mastery over his organs of sense.

So is he who retains his equanimity of mind, in all things which are presented before him; and never

deviates from his connate duties, to deal with others who bear no relation to him.

One who attends to his hereditary duties, which are natural with him, and discharges them with a mind freed from all concern and expectation, is truly happy in himself.



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Upaśama Khaṇḍa Book 5 Chapter 93

Universal Detachment



Whether gaining sovereignty over the earth, or elevated to the dignity of the lord of gods, or degraded to grovel upon the earth, or lowered to the state of a creeping worm under the ground; the great minded man remains unchanged at his rise and fall, as the bright sun remains the same, both in his elevation and setting.

Freed from tumults and differences of faith, and exempted from pursuits for different results, employ your great mind,

to the highest duty of investigation into the nature of the Soul, and secure your ultimate liberation by it.

Live by the clear stream of your investigation, and you will come to rely on the unsullied state of the pure Soul; and the by coming to the knowledge and sight of the Supreme Spirit, by the light of your understanding; you will no longer be bound to future births on this earth.



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Upāśama Khaṇḍa Book 5 Chapter 93

Universal Detachment